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ANTI-SLAVERY RECORD.

Vol. III. No. I.

JANUARY, 1837.

Whole No. 25.

**TWENTY-FOUR HUNDRED THOUSAND AMERICANS
ARE NOW HELD AS SLAVES IN THESE UNITED STATES.**

We design to fill this number of the Record with testimony as to their *actual physical condition*.—The testimony of *eye-witnesses*, mostly *slaveholders*, now or formerly, and with very few exceptions, persons who had nothing to gain, but every thing to lose by *over-statements*. Personal safety, reputation, the feelings of friends, pecuniary interests, all worldly prospects, present or previous committal, sectional preferences, with other inducements, combine to restrain them from all *high-coloring* in drawing the picture.

Surely, those who testify against themselves will not be deemed false witnesses, and common sense and candor will credit their testimony.

As a sort of preliminary to the testimony, we introduce an article from the New York Commercial Advertiser, of April 25, 1827. We do this because the remarks are *to the point*, and show that *once* even Colonel Stone spoke out like a man about the horrors of American Slavery, and the duty of protesting against them. We advertise our readers that the *italicising* throughout the following testimony is in many instances our own. But to the remarks of Colonel Stone. Hear!

“Shall we talk of the mitigation of the miseries of the Africans, when their masters have an uncontrolled dominion over their persons—while they can *beat, maim, and even kill, without any law to restrain?* I say without any law; for while slaveholders are judges, and the slaves are not admitted witnesses, the redress of the law is a *mockery*. “We are told of the restraints of public opinion; was public opinion alone ever sufficient to restrain the passions of man, when invested with power—and above all, a community of men?

“The editor of the Post has conversed with people from slaveholding countries, and they inform him, that the slaves are comfortable at this time;—and shall we go to the oppressor to learn the measure of pain he inflicts? Was there ever a negro-driver who would acknowledge

that he was unreasonably cruel? The butcher feeds his victim to the last, and appears unconscious of cruelty—his feelings are callous; and the humanity of a slaveholding community becomes *almost universally blunted*. *They cease to see, hear, or feel for an African as a human being.* And how are we to know the innumerable tortures that are inflicted? Is there any impartial tribunal before whom the slave can appear, and make known his sufferings? Can he by means of the press lay them before the world? He is as untaught as the beast—he cannot write down his sufferings; and if he could, the whites control the press. Would they publish their own disgrace? *Who that can, dare vindicate the negro's rights?* Ministers of the Gospel, who have espoused their cause from the pulpit, have been proscribed—they have been prohibited from even reading particular parts of Scripture.

"But we are told, that they have days of merriment and festivity; that they whistle, sing, and dance; and is this proof that their condition is happy, because their chains are temporarily loosened, and because they then attempt to sing away their sorrows—because there is as it were, a momentary intermission of that almost perpetual dejection and heart-pining which these wretched beings endure in their degraded and sunken condition? Away with such apologies. Go with the negro-driver, that monster whose similitude except in his form, is that of a fiend, and learn what it is to be a slave. And what apology can be given for insulting this professed Christian republican community with high wrought pictures of the enjoyments of the slaves?"

TESTIMONY, ETC.

We will first present the testimony of two distinguished Southern ladies, now in this city, sisters of the late lamented Thomas S. Grimké, of Charleston, South Carolina. They are natives of South Carolina, and are both well known to the public by their writings.

TESTIMONY OF MISS ANGELINA E. GRIMKÉ.

As one who was born and educated in a slave state, I feel it to be my solemn duty to do every thing in my power to undeceive the North as to the *false representations* of slavery at the South. I believe it to be a sacred obligation due to the colored man, to say, that from my earliest infancy I have wept over the wrongs and the sufferings, the abuse and contumely endured by the helpless and down-trodden slave. I have never seen any account of cruelty in Anti-Slavery publications, which, from my long and intimate knowledge of this heart-breaking, soul-crushing system of oppression, appeared at all incredible to me. Its hardening and blinding influence is as deleterious and demoralizing in its effects on the character of the master, as it is degrading to the victim of his power. No one who has not lived in a slaveholding state as an integral part of the community, can form any idea of the wreck of morals and of temper which slavery produces. It is truly awful. The religion of the South is not the religion of a meek and merciful Redeemer; it is the religion of pride and selfishness, oppression, cruelty, and wrong.

ANGELINA E. GRIMKÉ.

TESTIMONY OF MISS SARAH M. GRIMKÉ.

No powers of language, I believe, can adequately portray the horrors of American slavery; a system which embraces and sanctions every species of iniquity, and grants the protection of the law, and the gospel, to cruelty and oppression—a system which works evil, and nothing but evil, unceasingly and unsparingly, to both master and slave, brutalizing the one, and cherishing in the bosom of the other, the malignant passions of pride, revenge, and anger.

If there is one scheme for the destruction of men's souls, and the torturing of men's minds, for the breaking of men's hearts and the tormenting of men's bodies, which exceeds all others in its appalling iniquity, that scheme is American slavery. The adversary of our fallen race expended here his most refined ingenuity, his most diabolical skill. Cruelty is inseparable from slavery; the one cannot exist in a community without the other; and I believe many of the plantations at the South may be said, without hyperbole, to be saturated with the sweat and the blood of the toil-worn slave. In its mildest forms, wherever it has been my lot to witness it, it has invariably been marked by oppression, and it is impossible it should be otherwise, because there is a continual effort on the part of the masters to reduce to a thing, an immortal and intelligent being, and an unwearied exertion on the part of the slave to maintain his manhood; and while he is continually galled by a sense of his condition, his nature rises from under the pressure, and this keeps alive in his master's bosom a desire to add infliction to infliction.

SARAH M. GRIMKÉ.

TESTIMONY OF THE PRESBYTERIAN SYNOD OF KENTUCKY,

A large majority of whom are or have been slaveholders.

"This system licenses and produces great cruelty.

"Mangling, imprisonment, starvation, every species of torture, may be inflicted upon him, (the slave,) and he has no redress.

"There are now in our whole land two millions of human beings, exposed, defenceless, to every insult, and every injury short of maiming or death, which their fellow-men may choose to inflict. They suffer all that can be inflicted by wanton caprice, by grasping avarice, by brutal lust, by malignant spite, and by insane anger. Their happiness is the sport of every whim, and the prey of every passion that may, occasionally, or habitually, infest the master's bosom. If we could calculate the amount of woe endured by ill-treated slaves, it would overwhelm every compassionate heart—it would move even the obdurate to sympathy. There is also a vast sum of suffering inflicted upon the slave by humane masters, as a punishment for that idleness and misconduct which slavery naturally produces. * * *

"Brutal stripes and all the varied kinds of personal indignities, are not the only species of cruelty which slavery licenses. * * * Brothers and sisters, parents and children, husbands and wives, are torn asunder, and permitted to see each other no more. These acts are daily occurring in the midst of us. The shrieks and the agony often witnessed on such occasions, proclaim with a trumpet tongue

the iniquity and cruelty of our system. * * * *There is not a neighborhood where these heart-rending scenes are not displayed. There is not a village or road that does not behold the sad procession of manacled outcasts, whose chains and mournful countenances tell that they are exiled by force from all that their hearts hold dear.*"—*See Address of Synod to Churches, in 1835, page 12.*

TESTIMONY OF THE HON. WHITEMARSH B. SEABROOK,

Of South Carolina—A slaveholder.

In an Essay on the management of slaves, read before the Agricultural Society of St. Johns, S. C., and published by the Society, Charleston, 1834, Mr. S. remarks,

"I consider imprisonment in the stocks at night, with or without hard labor in the day, as a powerful auxiliary in the cause of good government. To the correctness of this opinion many can bear testimony. EXPERIENCE has convinced me that there is no punishment to which the slave looks with more horror."

TESTIMONY OF DR. JAMES C. FINLEY,

Son of Dr. Finley, the founder of the Colonization Society, and brother of R. S. Finley, agent of the American Colonization Society.

Dr. J. C. Finley was formerly one of the editors of the Western Medical Journal, at Cincinnati, and is well known in the West as utterly hostile to immediate abolition.

"In almost the last conversation I had with you before I left Cincinnati, I promised to give you some account of some scenes of atrocious cruelty towards slaves, which I witnessed while I lived at the South. I almost regret having made the promise, for not only are they so atrocious that you will with difficulty believe them, but, I also fear that they will have the effect of driving you into that abolitionism, upon the borders of which you have been so long hesitating. Nothing surprises me so much as the apathy of the American people upon the subject of slavery. Perhaps it ought not to surprise me. The people of the North are ignorant of the horrors of slavery—of its paralyzing influence upon the conscience of the master, and of the atrocities which it commits upon the unprotected slave. * * *

"I do not know that any thing could be gained by particularizing the scenes of horrible barbarity, and still more shocking licentiousness, which fell under my observation during my short residence in one of the wealthiest, most intelligent, and most moral parts of Georgia. Their number and atrocity are such that I am confident they would gain credit with none but abolitionists. Every thing will be conveyed in the remark, that in a state of society calculated to foster the worst passions of our nature, the slave derives no protection either from law or public opinion, and that ALL the cruelties which the Russians are reported to have acted towards the Poles, after their late subjugation, are scenes of every day occurrence in the southern states. This statement, incredible as it may seem, falls short, very far short of the truth."

The foregoing is extracted from a letter written by Dr. Finley to Rev. Asa Mahan, his former pastor, then of Cincinnati, now President of Oberlin Seminary.

TESTIMONY OF THE GRADUAL EMANCIPATION SOCIETY,
Of North Carolina—signed by Moses Swain, President, and William Swain, Secretary.

"In the eastern part of the state the slaves considerably outnumber the free population. Their situation is there wretched beyond description. Impoverished by the mismanagement which we have already attempted to describe, the master, unable to support his own grandeur and maintain his slaves, puts the unfortunate wretches upon short allowances, scarcely sufficient for their sustenance, so that a great part of them go half naked and half starved much of the time. Generally, throughout the state, the African is an abused, a monstrously outraged creature."—See Minutes of the American Convention convened in Baltimore, Oct. 25, 1826.

From the "MARYLAND JOURNAL AND BALTIMORE ADVERTISER,"
of May 30, 1788:

"It frequently happens on large estates, that they (the slaves) are not clothed till the winter hath nearly expired; and then, the most valuable only are attended to; the young, and the labor-worn having no other allowance in this respect, than the tattered garments thrown off by the more fortunate. A single peck of corn a week, or the like measure of rice, is the ordinary quantity of provision for a hard-working slave; to which a small quantity of meat is occasionally, though rarely, added."

TESTIMONY OF REV. THOMAS CLAY,

Of Georgia—A slaveholder.

"From various causes this [the slave's allowance of food] is often not adequate to the support of a laboring man. The quantity allowed by custom is a peck of corn per week. If it be sound flint corn, this is sufficient to sustain health and strength under moderate labor; but there is often a defect here; the quantity is then insufficient."

"The present economy of the slave system is to get all you can from the slave, and give in return as little as will barely support him in a working condition. Even where there is not a direct intention to abridge his comforts they are but little consulted." In regard to clothing he says:

"Winter clothes should be given in November; this is often neglected, and consequently the improvident (of whom the number is very great) suffer much."

"Encouragement does not enter much into the discipline of plantations, as at present conducted. To be let alone, when the master's task is done, is the only condition offered as an inducement to the industry necessary to accomplish it, or to secure an exemption from the punishment due for the neglect of it."—Clay's Address before the Presidency of Georgia, 1834.

TESTIMONY OF HON. ROBERT J. TURNBULL,

Of South Carolina—A slaveholder.

Speaking of the harvesting of cotton, Mr. T. says: "*All the pregnant women even, on the plantation, and weak and sickly negroes incapable of other labor, are then in requisition.*" * * *

"The subsistence of the slaves consists, from March until August, of corn ground into grists or meal, made into what is called *hominy*, or baked into corn bread. The other six months, they are fed upon the sweet potatoe. Meat when given, is only by way of *indulgence or favor.*"—See "*Refutation of the Calumnies circulated against the Southern and Western States,*" by a South Carolinian. Charleston, 1822.

TESTIMONY OF PHILEMON BLISS, ESQ.

Of Elyria, Ohio, who resided in Florida during the year 1835.

"The negroes commence labor by daylight in the morning, and excepting the ploughboys, who must feed and rest their horses, do not leave the field till dark in the evening. They carry with them corn-meal wet with water, and at noon build a fire on the ground, and bake it in the ashes. After having finished their field labors, they are occupied till nine or ten o'clock in doing chores, such as grinding corn, (as all the corn in the vicinity is ground by hand,) chopping wood, taking care of horses, mules, &c. and a thousand things necessary to be done on a large plantation. If any extra job is to be done, it must not hinder the "*niggers*" from their work, but must be done in the night. After the labors of the day are over, they take their second meal of ash-cake. Some planters allow them meat."

TESTIMONY OF PRESIDENT EDWARDS, THE YOUNGER,

In a sermon preached in New Haven about half a century ago, when thousands of slaves were held in Connecticut.

"By these masters they are supplied with barely enough to keep them from starving, as the whole expense laid out on a slave for food, clothing, and medicine, is commonly computed on an average at thirty shillings sterling annually. At the same time they are kept at hard labor from five o'clock in the morning till nine at night, excepting time to eat twice during the day. And they are constantly under the watchful eye of overseers and negro drivers, more tyrannical and cruel than even the masters themselves. From these drivers, for every imagined, as well as real neglect or want of exertion, they receive the lash, the smack of which is all day long in the ears of those who are on the plantation or in the vicinity; and it is used with such dexterity and severity, as not only to lacerate the skin, but to tear out small portions of the flesh at almost every stroke.

"This is the general treatment of the slaves. But many individuals suffer still more severely. Many, many are knocked down; some have their eyes beaten out; some have an arm or leg broken, or chopped off; and many, for a very small, or for no crime at all, have been beaten to death, merely to gratify the fury of an enraged master or overseer."

TESTIMONY OF REV. JOHN RANKIN,

A native of Tennessee, educated there, and for a number of years a preacher in slave States—now pastor of a Church in Ripley, Ohio.

"In some parts of Alabama, you may see slaves in the cotton fields without so much as even a *single rag* upon them, shivering before the chilling blasts of mid-winter. Indeed, in every slaveholding state *many slaves suffer extremely*, both while they labor and while they sleep, *for want of clothing* to keep them warm. Often they are driven through frost and snow without either stocking or shoe, until the path they tread is dyed with the blood that issues from their frost-worn limbs! And when they return to their miserable huts at night, they find not there the means of comfortable rest; but *on the cold ground they must lie without covering, and shiver while they slumber.*

"In connexion with their extreme sufferings, occasioned by want of clothing, I shall notice those which arise from the want of food. As the making of grain is the main object of their mancipation, masters will sacrifice as little as possible in giving them food. It often happens that what will *barely keep them alive*, is all that a cruel avarice will allow them. Hence, in some instances, their allowance has been reduced to a *single pint of corn each*, during the day and night. And some have no better allowance than a small portion of cotton seed!! And in some places the best allowance is a peck of corn each during the week, while perhaps they are not permitted to taste meat so much as once in the course of seven years, except what little they may be able to steal! *Thousands of them are pressed with the gnawings of cruel hunger during their whole lives.*

"Many poor slaves are stripped naked, stretched and tied across barrels, or large bags, and *tortured with the lash during hours, and even whole days, until their flesh is mangled to the very bones.* Others are stripped and hung up by the arms, their feet are tied together, and the end of a heavy piece of timber is put between their legs in order to stretch their bodies, and so prepare them for the torturing lash—and in this situation they are often whipped until their bodies are covered *with blood and mangled flesh*, and in order to add the greatest keenness to their sufferings, their wounds are washed with *liquid salt!* And some of the miserable creatures are permitted to hang in that position until they actually *expire*; some die under the lash, others linger about for a time, and at length die of their wounds, and many survive, and endure again similar torture. These bloody scenes are *constantly exhibiting in every slaveholding country—thousands of whips are every day stained in African blood!* Even the poor females are not permitted to escape these shocking cruelties."—*Rankin's Letters*, pages 57, 58.

These letters were published ten years ago.—They were addressed to a brother in Virginia, who was a slaveholder.—ED.

TESTIMONY OF MR. ASA A. STONE,

A Theological Student, who resided near Natchez, Mississippi, when he published the following statement, dated May 24, 1835.

"No one here thinks that the slaves are seldom over-driven and under-fed. Every body knows it to be one of the most common occur

rences. No planter of intelligence and candor denies that slaves are very generally badly treated in this country. *I wish to be understood now at the commencement, that, intending as I do that my statements shall be relied on, and knowing that, should you think fit to publish this communication, they will come to this country, where their correctness may be tested by comparison with real life, I make them with the utmost care and precaution.* But those which I do make, are made without the least apprehension of their being controverted. . . . In the first place, with respect to labor. The time of labor is first to be noticed. It is a general rule on all regular plantations, that the slaves rise in season in the morning to be in the field as soon as it is light enough for them to see to work, and remain there until it is so dark that they cannot see. This is the case at all seasons of the year; so that during the summer, they are in the field at least fifteen hours. This does not include the time spent in going and returning; that must be done while it is too dark to suffer them to work, even if the field, as is frequently the case, is a mile distant. It is literally true, what one of them remarked to me the other day, that "they never know what it is to sleep till daylight." . . . Their suppers they have to prepare and eat after they return home, which, at this season of the year, takes them until nine o'clock: so that, without leaving a moment of time for any other purpose, they can have but seven hours' sleep before four in the morning, when they are called. . . . On almost every plantation, the hands suffer more or less from hunger at some seasons of almost every year. On the majority of plantations, the feeding supplies the demands of nature tolerably well, except in the winter, and at some other occasional times. There is always a good deal of suffering on them from hunger in the course of the year. On many plantations, and particularly in Louisiana and among the French planters, the slaves are in a condition of almost utter famishment during a great portion of the year. Let a man pass through the plantations where they fare the best, and see fifty or sixty hands, men and women, sitting down on the furrows where their food-cart happens to overtake them, and making their meal of a bit of corn-bread and water, and he will think it is rather hard fare. This is not unfrequently the case on plantations where they are considered well fed. . . .

"I will now say a few words about treatment and condition in general. That flogging is very common and severe, appears from what has already been said. I must now say that floggings for all offences, including deficiencies in work, are frightfully common, and most terribly severe.

"Rubbing with salt and red pepper is very common after a severe whipping. The object, they say, is primarily to make it smart; but add, that it is the best thing that can be done to prevent mortification, and make the gashes heal."

TESTIMONY OF REV. GEORGE BOURNE,

Editor of the Protestant Vindicator.—Mr. B. was for many years Pastor of a Church in Virginia.

"They (the slaves) are deprived of needful sustenance, are supplied with little and very insufficient raiment, and possess no suitable con-

conveniences for refreshing rest. They are unmercifully, and in general, undeservedly chastised. * * * Slavery is the climax of cruelty. * * * What are the pungent feelings and exacerbations of the slave in every part of his existence? Doomed to toil with unceasing relaxation, pinched by hunger, bereft of raiment, denied requisite accommodations at night, and, for the most trifling inadvertencies, scourged by a cruel and mercenary task-master until his stripes incapacitate him from active duties."—*Bourne's Picture of Slavery*, page 34.

TESTIMONY OF REV. JAMES A. THOME,

A native of Kentucky—Son of Arthur Thome, Esq., till recently a Slaveholder.

"Slavery is the parent of more suffering than has flowed from any one source since the date of its existence? Such sufferings too! *Sufferings inconceivable and innumerable—unmingled wretchedness from the ties of nature rudely broken and destroyed, the acutest bodily tortures, groans, tears and blood—lying for ever in weariness and painfulness, in watchings, in hunger and thirst, in cold and nakedness.*

"Brethren of the North be not deceived. *These sufferings still exist, and despite the efforts of their cruel authors to hush them down, and confine them, within the precincts of their own plantations, they will, ever and anon, struggle up and reach the ear of humanity.*"—*Mr. Thome's Speech at New York, May, 1834.*

TESTIMONY OF GEN. EATON,

In a letter to his wife, dated Tunis, April 6, 1799—Extracted from his Life.

"Many of them [Christian slaves] have died of grief, and the others linger out a life less tolerable than death. Alas, remorse seizes my whole soul when I reflect that this is indeed but a copy of the very barbarity which my eyes have seen in my own native country. . . . Indeed truth and justice demand from me the confession that the Christian slaves among the barbarians of Africa are treated with more humanity than the African slaves among the professing Christians of civilized America."

TESTIMONY OF THE "MARYLAND JOURNAL AND BALTIMORE ADVERTISER," of May 30, 1788.

"In the ordinary course of the business of the country, the punishment of relations frequently happens on the same farm, and in view of each other: the father often sees his beloved son—the son his venerable sire—the mother her much loved daughter—the daughter her affectionate parent—the husband sees the wife of his bosom, and she the husband of her affection, *cruelly bound up without delicacy or mercy, and without daring to interpose in each other's behalf, and punished with all the extremity of incensed rage, and all the rigor of unrelenting severity.* Let us reverse the case, and suppose it ours: **ALL IS SILENT HORROR!**"

In another part of the same article, the author exclaims: "The injustice of our conduct, and barbarity of our neglect, when reflection is

allowed to predominate, becomes so glaringly conspicuous, as even to excite, against ourselves, the strongest emotions of detestation and abhorrence."

TESTIMONY OF HON. JOHN RANDOLPH,
Of Roanoke—A slaveholder.

In one of his Congressional speeches, Mr. R. says: "Avarice alone can drive, as it does drive, this infernal traffic, and the wretched victims of it, like so many post-horses whipped to death in a mail coach. Ambition has its cover-sluts in the pride, pomp, and circumstance of glorious war; but where are the trophies of avarice! The hand-cuff, the manacle, the blood-stained cowhide! What man is worse received in society for being a hard-master? Who denies the hand of a sister or daughter to such monsters?"

TESTIMONY OF THE AMERICAN COLONIZATION SOCIETY.

"We have heard of slavery as it exists in Asia, and Africa, and Turkey—we have heard of the feudal slavery under which the peasantry of Europe have groaned from the days of Alaric until now, but excepting only the horrible system of the West India Islands, we have never heard of slavery in any country, ancient or modern, Pagan, Mahomedan, or Christian! so terrible in its character, as the slavery which exists in these United States."—7th Report Amer. Col. Soc. 1824.

TESTIMONY OF CAPT. JAMES RILEY.

"My free and proud spirited countrymen still hold a million and a half of human beings in the most cruel bonds of slavery; who are kept at hard labor, and smarting under the lash of inhuman, mercenary drivers; in many instances, enduring the miseries of hunger, thirst, imprisonment, cold, nakedness, and even tortures. . . . I myself have witnessed such scenes in different parts of my own country; and the bare recollection of them now chills my blood with horror."—See "Riley's Narrative."

From NILES' BALTIMORE REGISTER for 1829, Vol. 35, p. 4.

"Dealing in slaves has become a large business. Establishments are made at several places in Maryland and Virginia, at which they are sold like cattle. These places of deposit are strongly built, and well supplied with iron thumb-screws and gags, and ornamented with cowskins and other whips—often times bloody."

From JUDGE STROUD'S "Sketch of the laws relating to Slavery."

"I find in the case of 'the State vs. M'Gee,' 1 Bay's Reports, 164, it is said incidentally by Messrs. Pinckney and Ford, counsel for the state (of S. C.), 'that the frequency of the offence (wilful murder of a slave) was owing to the nature of the punishment,' &c. . . . This remark was made in 1791, when the above trial took place. It was made in a public place—a court-house—and by men of great personal respectability. There can be, therefore, no question as to its truth, and as little of its notoriety."

Extract of a letter dated July 2d, 1834, from Mr. NATHAN COLE, of St. Louis, Missouri, to Arthur Tappan, Esq., of this city.

"I am not an advocate of the immediate and unconditional eman-

cipation of the slaves of our country, yet no man has ever yet depicted the wretchedness of the situation of the slaves in colors too dark for the truth. . . . I know that many good people are not aware of the treatment to which slaves are usually subjected, nor have they any just idea of the extent of the evil."

TESTIMONY OF REV. WILLIAM ALLAN,

Of Alabama, son of a slaveholder—Rev. Dr. Allan, of Huntsville.

In the debate at Lane Seminary three years since, Mr. Allan said, "At our house it is so common to hear their (the slave's) screams, that we think nothing of it:" and then, after relating several instances of horrible cruelty, he added, "And lest any one should think that in general the slaves are well treated, and these (the particular cases) are the exceptions, let me be distinctly understood:—*cruelty is the rule and kindness the exception.*" This was assented to and corroborated by all the students from the slaveholding states; and of these there were eight natives of five or six different states, and ten others who had lived in slave states.

TESTIMONY OF REV. DAVID RICE,

Of Kentucky.—Extracts from his Speech in the Convention that framed the Constitution of that State in 1790.

"He [the slave] is a rational creature, reduced by the power of legislation to the state of a brute, and thereby deprived of every privilege of humanity. . . . The brute may steal or rob, to supply his hunger; but the slave, though in the most starving condition, dare not do either, on penalty of death, or some severe punishment. . . . Is there any need of arguments to prove, that it is in a high degree unjust and cruel to reduce one human creature to such an abject, wretched state as this? . . . When we plead for slavery, we plead for the disgrace and ruin of our own nature. . . . Should a master command his slave to steal or rob, and he should presume to disobey, he is liable to suffer every extremity of punishment, short of death or amputation, from the hand of his master. . . . The master may, and often does, inflict upon him all the severity of punishment the human body is capable of bearing. . . .

"When we duly consider all these things, it must appear unjust to the last degree, to force a fellow creature, who has never forfeited his freedom, into this wretched situation; and confine him and his posterity in this bottomless gulf of wretchedness for ever.

"Where is the sympathy, the tender feelings of humanity? Where is the heart, that does not melt at this scene of woe? or that is not fired with indignation to see such injustice and cruelty countenanced by civilized nations, and supported by the sanctions of law? They [the laws] confine him in misery; they will not suffer him to fly from it; the greatest favors they afford him chiefly serve to perpetuate his wretchedness."

TESTIMONY OF COLONEL WILLIAM KEYS,

A native of Rockbridge county, Virginia, where he resided about thirty years,—now well known and greatly respected in southern Ohio.

"In that part of Virginia where I resided (the valley), so far as

relates to food, clothing, and labor, slaves may be said to be well used, when compared with the *barbarity* of their treatment further south, or wherever they are held in large numbers: yet, even where I lived, though few slaves comparatively were held, *many acts of atrocious cruelty* were perpetrated. I have seen *aged, gray-headed slaves, stripped, tied up, and whipped with a cowhide*, forty or fifty lashes, for no fault but absence for a few minutes too long when wanted. Such things I call *cruelty*, but they pass among slaveholders *for nothing*."

Dated Hillsborough, Ohio, January 1st, 1835.

TESTIMONY OF THE MARYVILLE (TENNESSEE) INTELLIGENCER,
of Oct. 4, 1835.

The Editor, in speaking of the sufferings of the slaves which are taken by the internal trade to the South West says:

"Place yourself in imagination, for a moment, in their condition. With *heavy galling chains*, riveted upon your person; *half-naked, half-starved*; your back *lacerated* with the 'Knotted Whip;' travelling to a region where your *condition through time will be second only to the wretched creatures in Hell*.

"This depiction is not visionary. Would to God that it was."

TESTIMONY OF THE HON. WILLIAM PINCKNEY OF MARYLAND.

In a speech before the Maryland House of Delegates in 1789, Mr. P. calls slavery in that state: "a speaking picture of *abominable oppression*;" and adds: "It will not do thus to act like *unrelenting tyrants*, perpetually sermonizing it with liberty for our text, and actual *oppression* for our commentary. Is she [Maryland] not the foster mother of *petty despots*,—the patron of *wanton oppression*?"

TESTIMONY OF A CLERGYMAN,

A resident of the South more than twenty years.

"I am greatly surprised that I should in any form have been the apologist of a system so full of deadly poison to all holiness and benevolence as slavery, the concocted essence of fraud, selfishness, and cold hearted tyranny, and the fruitful parent of unnumbered evils, both to the oppressor and the oppressed, **THE ONE THOUSANDTH PART OF WHICH HAS NEVER BEEN BROUGHT TO LIGHT.**

"Do you ask why this change, * after residing in a slave country, for twenty years? You remember the lines of Pope, beginning:

'Vice is a monster, of so frightful mien
As to be hated, needs but to be seen,
But seen too oft' *familiar* with her face,
We first endure, then pity, then embrace.

I had become so familiar with the loathsome features of slavery, that they *ceased to offend*—Besides, I had become a *Southern man* in all my feelings, and it is a part of our *creed* to defend slavery."

* Only one year before, he had stoutly defended slavery, and exclaimed against the statements of abolitionists.—Ed.

(See cover, second page.)